THE INTRODVCTION

to the true understanding of the

[redacted]

[redacted] other matters,

to shew { the possibilitie of skill in / searching, and probabilitie / of facilitie in learning, } to write in a short hand

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Which tending all to one end, doe serve for two uses,

1. *If Authors doe excell others in their owne Arts, why may not this Author excell others in his Art?*

2. *For removing a vulgare opinion against his native country of* Scotland, *he sheweth that it hath more excellent Prerogatives than any other Kingdome.*

Whereby it will rather follow, that a Scotishman is so much the more able to prosecute whatsoever *he undertaketh, and therefore so much the more to bee respected, by how much he is more ingenious than one of another nation.*

Anno Dom. 1638.

MVSEVM
BRITAN
NICVM

TO THE MOST ILLVSTRIOVS
AND HOPEFVLL PRINCE,

CHARLES

Prince of WALES, &c. temporall
prosperitie and endlesse felicitie.

MAy it please your Highnesse?
In regard that some have a siniſter opinion of me in my profession, not only becaus of the pretended impossibility of the succes therof, but far more of that worthie nation, where all your Highnesse most royall Progenitors had their being, and whereof I also have the honour to be a native, and lest any either of their writings or speaches should come to your Highnesse sight or hearing, now in your tender yeares, I have laboured heere to prevent them, by defending both my Countrie and profession.

Where as these things are propounded heere in the superlative degree, I suppose it is according to the practise of worthy men in former times, when their persons, professions, countries, or causes have beene any wayes traduced, they have not only defended the same to the uttermost of their power, but even stretched all and whatsoever their properties priviledges, or liberties to the furthest extent, that their adversaries might bee either convinced or silenced.

Whensoever it shall please God your Highnesse shall have occasion to use that antient nation, yea or any member thereof (such as my self) in any service, I hope your Highnesse shall find us as faithfull, able and willing now, as our predecessors have beene to your Highnesse royall progenitours in former times.

Now in token of my goodwill and affection, I humbly present your Highnesse with these my meane labours, that they may goe abroad under your Highnesse protection, and that it would please God to grant your Highnesse such gratious education, as you may bee an happie instrument of his glorie in his owne good time, it shall be the fervent suite of

Your Highnesse humble servant,

DAVID BROWN.

In D. Davidis Bruni Calligraphiam novam.

ILle Ευρυς *sonet qui mentis acumine fretus*
Protulit, in tenebris quæ latuere prius
At si quis nostros artem quæ cedat in usus
Invenit, inventum perficit atque suum;
Ille quidem plenis Ευρυς ὑπολύσσητι *buccis*
Personet, inventas dum sibi prodit opes.
Non has Assyrius laudes, aut Helladis ora
Quos dedit, aut claros terra latina Sophos;
Non sibi Niliaci tribuent: Nam postuma semper
Ætas excoluit quod rude prima dedit.
At modo scribendi leges dum tradit & artem,
Hæc sibi qui merito vendicet unus erit.

THO. CRAFORDIVS.

Philographo.

VSus ut artifices faciat, ars dirigit: aptat
Scripturæ, hic normas, quam cupis, artis habes.
Brunius ecce dedit: si primus, reddere primas
Æquum est: artifici convenit artis honos.

PATRICIVS SANDÆVS.

THough use makes skill, yet art directs,
Here Master Browne *the rules detects,*
Since he the same doth first discover,
The praise with him remaines for ever.

Io. DICK.

The ſumme of the Authors Profeſſion of EXPEDITION, *in teaching to Write.*

1 HE teacheth thoſe that can reade, and bee capable and carefull, *to write any hand well in ſixe houres*, which they never wrote before, or to rectifie whatſoever hand they write already; each one in a ſeverall roome, and halfe an houre at a time.

2 Others alſo hee teacheth in ſo much longer time, as they come ſhort of ſuch abilitie, capacitie, or uſing the meanes: which conſiſts both in earneſt performing their daily halfe hours taske, when they have beſt leyſure betweene the times of teaching, and in carefull ſupplying the defect, loſſe, or neglect of any one time, by ſo much the more care and diligence at another time.

3 And thoſe that cannot write at all, or not well, or not true Engliſh, neither can reade written hand, write without rule, nor keepe accounts, he teacheth to attaine all theſe better in one Month, an houre onely in a day, and as long by their owne private practiſe, (when their affaires may bee leaſt hindred) then they can by others, after the ordinary manner in three, though they ſhould ſpend all the day, neglect all other buſineſſe, and doe nothing elſe.

All by true and exact method, new Rules, and rare ſecrets of art; authorized by Supreme Authoritie; approved by the State, embraced by the Learned, attained by the Ignorant, and maintained by the Author & Profeſſor, againſt all oppoſers and envyers, ſtrangers and others.

For redeeming the time, and renewing the occaſion of learning to all, but chiefly thoſe of middle age, who have wanted, loſt, or neglected either, in their youth, and cannot now ſpare long time to learne.

He practiſeth the moſt part of the day in the Terme time, and moſt of the after noone in the vacation, at the *Cat* and *Fidale* in *Fleet-ſtreet*, and moſt of the fore noone, at his houſe in S. *Iohns* ſtreet, next above the Vnicorne, except when hee is invited to the Country at any time, eſpecially in the long vacation.

Where likewiſe *Mary Stewart* and her daughters, doe inſtruct young Noble and Gentlewomen in good manners, languages, writing, & other qualities, by his aſſiſtance & direction.

The

THE INTRODVCTION to the true understanding of the whole Booke.

Shewing (as in a prospect) both the probability of *Expedition*, in teaching, faire, short, and true writing; and the possibilitie of learning to *write any hand in five houres.*

AS it hath pleased our gratious God of his great bounty, for his owne glory, and mans felicity, to preferre man to all his creatures on earth, and to adorne him with many excellent prerogatives, gifts, and faculties, farre above all the rest, such as wisedome, knowledge, and learning; so likewise he hath ordained all good Arts and Sciences, as speciall helps and ordinary meanes whereby he may attaine thereunto, and so much the better, both enjoy a comfortable life here, and the hope of a happy life hereafter: for as hee ever appointeth the end, so he alwaies appointeth the means to come to the end.

And since the knowledge and practise of Arts and Sciences, can neither be so well nor speedily attained,

as by uſing the ordinary meanes, preſcribed by thoſe whom it hath pleaſed God to raiſe up and indue with gifts above the reſt in every age; and that by the help or inſtruction of ſuch as have beene moſt expert for the time; and thoſe who are expert in theſe dayes (now as well as in former times) are ſo rare, that they can ſcarcely be had, but only in ſome eminent Cities: and in no Arte or Science, are they more rare, then in this of writing, although it maintaineth all other Arts and Sciences.

I therefore, not onely in conſideration of theſe, and many other motives, but likewiſe being further moved by the earneſt intreaty of ſome vertuous minded men, who now in their age, doe far more ſenſibly feele the want, neglect, or loſſe of time in their youth, then many others who are little more carefull yet, than they were then; and ſo much the rather, in that I apprehend ſome meaſure of ability in my ſelfe for their neareſt remedy or beſt recoverie, (as they are now) have thought it both a part of my duty to him of whom I have it, and very needfull and expedient for the good of all, being the chiefe end wherefore I received it, even to offer the ſame as a benefit to all, and that by publiſhing this Booke to the view of the world, that both they, and all others, may make a profitable uſe thereof.

For it may be, that many hundreths, who are both paſt the date of (going to ſchooles) and much employed about other buſineſſes, will yet ſpare ſome convenient time to learne alone, by the helpe of this Booke; whereas (either through diſtance of place, or other occaſions) ſcarcely one of them can come to me, or will goe to others: which whoſoever readeth or practiſeth, I wiſh it may be done orderly as it ſtandeth, without any omiſſion at all, and as little intermiſſion as poſſibly may be, that the ſcope and ſubſtance of all, being once well conceived in the minde, it may be ſo much both ſpeedier and better practiſed by the hand.

If

If either thou that diligently readeſt, or but ſlightly vieweſt, or yet any of you that heare or ſee this booke, be ſuch as neither need, nor intend to learne; or otherwiſe, if yee, or any of you be ignorant, and therefore yee apprehending your owne neceſſities, would faine learne, but want either meanes or opportunity; or yet be ſuch as have both great need, and earneſt deſire, but too late for you now to begin: I could wiſh it might pleaſe you not to judge or cenſure this Booke, or benefit offered therein, either as ye are, or ſhall be in any of theſe caſes or conditions.

But rather, as if ye your ſelves, or any of you had either written the one, or offered the other, or perchance thrice ſo good as either; and would have me, or others of better judgement and diſcretion, to judge or cenſure thoſe your workes or fruits thereof, and ſo eſteeme of you accordingly.

Or, as if
- Ye were to be learners, and did feele to your great griefe now, the want, loſſe, or neglect of learning formerly, and could get no other helpe (under God) to teach you.
- Ye were in danger to loſe ſome good deſigne, which if you could but write a legible hand, you might eaſily obtaine.
- Ye were come to ſuch age, as you would think it a diſparagement to goe to ſchoole.
- Your affaires would not permit, though you would bee content to goe.
- You might ſpare ſome little time to learne this way, though no time any other way.
- Your children, friends, neighbours, or ſervants, ſtood in need of inſtructing.

Or, moſt of all, I wiſh ye may judge or cenſure this Booke or benefit, as it may be profitable to the Church or Common wealth, whereof you are members; for in that regard, it doth alſo concern you all, in what eſtate ſoever you are; yea, and the more wiſe or learned you be, I hope you will ſo much the better acknowledge,

that that which is a benefit to others (by the ſimpathy offellow members) is alſo a benefit to you: and therefore ye are not onely to approve, but even to maintain alſo according to your power at all times and occaſions, whatſoever is for the good of others, although neither any of you, nor any of yours at ſome time or occaſion, have any particular need thereof your ſelves.

But ſince that which is written, may indure, when the dayes of the actor, as well as the time of the action, will expire, who knoweth but that which I intend herein may both continue and doe good to many one, when neither my hand can write, nor my tongue ſpeake to any at all? I will therefore take occaſion (howſoever to doe my part, and not onely now begin whiles I have breath) by the meanes of writing, to write the *ſpeedy and true way, both of teaching and learning to write*; but likewiſe uſe my beſt indeavours to *performe it with all my power, for there is neither wiſedome, worke, nor invention in the grave whither I goe*; and referre both the continuance and event to God, who onely is eternall, and hath the ſucceſſe of all things in his hands.

Whom I humbly beſeech ſo to guide and direct me, both in doing thereof, and whatſoever thing elſe I take in hand, that not onely I may ſet his Majeſtie alwaies before my eyes, and keepe my ſelfe in the meane betweene theſe two extremities, even neither to deſerve the name of a ſluggard, by doing nothing (at leaſt worth the name of any thing) nor yet to be wiſe in my owne conceit, in that hee hath given mee ſome meaſure of ability and grace to doe ſome thing: but likewiſe, that I may alwaies as juſtly ſay, as he knoweth my deſire is at this preſent, that whatſoever thing hee putteth in my hands to doe, may be done principally, or much rather, in obedience to him of whom I receive both the will and the deed; and ſecondarily, to make the beſt uſe thereof I can, both for my ſelfe and others, then any wiſe to affect ſingularity, either by the

raritie

raritie of the project it ſelfe (in thinking it matchleſſe, or that it cannot be furmatched) or yet ſo much as by meanes thereof to claime any periſhing title, prerogative or preheminence at all which may not juſtly be attributed unto the inſtrumentall, or any wiſe derogatorie to the *principall efficient* of what is done.

Concerning the elements and contemplations of writing, whereby may be conſidered and obſerved the definitions, derivations, and diviſions of the Arte, cauſes and occaſions of the practiſe: I intend not much to inſiſt in this firſt part, neither yet of the excellencie of writing in reſpect of the renowne, neceſſitie, utilitie, raritie, antiquity, univerſality, and noble diſcent therof; becauſe they are already illuſtrated in the ſecond part, for onely the principles are briefly expreſſed here, but the reaſons and uſe of all largely diſcuſſed there.

Therefore, to be ſhort in what I intend to ſay in this Preface to the commendation of *writing* (neither for want of matter nor cauſe, but rather for brevitie, and to ſhun repetition) I hope any of any breeding, will eaſily confeſſe, that by the bleſſing of God upon the ordinary meanes of *writing*, (which it pleaſed himſelf, both as our bleſſed Creator and Redeemer to practiſe, and which all Emperours, Kings, Monarchs, Princes, Nobles, and Gentles muſt, though they ſhould practiſe no other art) we have not onely his bleſſed word written for our learning, that it may be a lanterne to our feete, and a light unto our pathes, both to direct us in the way of life, and how to ſhun the ſnares of death,

But likewiſe thereby all high matters, of whatſoever nature or importance, are both intended & proſecuted, ſecret matters are ſecretly kept, friends that be a thouſand miles diſtant are conferred with, and (after a ſort) viſited, the excellent workes of godly men, the grave ſentences of wiſe men, and the profitable arts of learned men, who died a thouſand yeeres agoe, are yet extant for our daily uſe and imitation; all the eſtates, kingdomes, cities, and countries of the world are governed,

Lawes,

Lawes and Printing maintained, juſtice and diſcipline adminiſtred, youth bred in pietie, vertue, manners and learning at ſchooles and Vniverſities, and that which is both moſt and beſt, all the Churches of God from the beginning eſtabliſhed, and alwaies unto this day edified, yea and will be to the end of the world, notwithſtanding all and whatſoever to the contrary is either intented, or can be proſecuted.

But if any ſhould demand how theſe prerogatives of writing doe belong to Expedition, and exact teaching to write?

I anſwer, by reaſoning thus,

Vnder the generall of every thing, all the ſpecials thereof are included.

But Expedition and exactneſſe of teaching to write, are ſpecials of writing.

Therefore Expedition and exactneſſe of teaching to write, are included under the generall of *writing*.

The propoſition hath alwaies beene a principle in reaſon, and therefore is a thing moſt evident.

The aſſumption may be cleared, firſt thus.

1 If the knowledge, uſe and benefit of writing be excellent, rare, and pretious, then the teaching thereof muſt alſo be ſo.

But the former is manifeſt, therefore the latter will follow by true conſequence. Secondly thus:

2 Teaching to write, is uſefull and commendable, therefore Expedition in teaching to write, muſt alſo be uſefull and commendable.

The antecedent is already ſhowne, and the conſequent plainely followeth. And thirdly,

3 Expedition is very uſefull and commendable, not onely in reſpect of the eaſineſſe and readineſſe of teaching and learning by meanes thereof, But likewiſe, of the encouragement of the learners, and that both by ſparing their time and labours; and conſequently ſo much the leſſe hindering their other affaires, by how much theſe rules of art and method here profeſſed, be more

more exact, easie, and ready then any heretofore either taught or published.

And if any should alledge, that many have taught to write both before these rules were knowne, and doe also teach yet without the knowledge of them, both speedily and well enough.

To whom also I answer at length, and by occasion therof doe insist in divers particulars, which although they may seeme also at the first view not to agree, well enough to the point in hand, yet they doe serve greatly for illustration thereof, and are rather a transition to further probation, then any wise a digression, which may be as easily proved, as that which is immediately proved, it need to required.

How many soever doe try or essay to doe any rare thing, that their action of trying or essaying, doth not prove the speedy nor well-doing of the thing, (which if I doe not (in what I professe) I doe nothing) for it is one thing to doe, and another thing to doe speedily, and the third thing to doe well: betweene the first and second, or yet the third, there is many times no lesse difference, then betweene a Master and a Disciple; and all the difference betweene what I professe, and that which others doe, is that I thus endeavour to adde two words to mine, of which they are negligent in procuring to theirs, and these are *Speedily and well*: To the which two words, if I should reduce all my profession, it would follow by good enough consequence, that that man is very uncapable, that cannot learne from one that is so careful to teach, those two words in sixe houres time; yet I have more fully expressed these two in twelve words, which doe containe the substance of all words that can bee either spoken or written for our good, all the letters of the Alphabet, and all the curious strokes of joyning, and that for the speed and ease of all learners; which therefore if they once can doe, they may write what other matter or words they please, of that hand which they so learne. But to returne to our point, the greatest approbation standeth in this that followeth, how many soever doe a thing as well as possibly they can, if

there be yet one that excelleth them all, then will not his doing be ſo much the more in requeſt, by how many have tryed either before him, or in his dayes to doe it? Whereas if but one or a few try to doe a thing, (as it were) in private, it will be ſo much the leſſe reſpected, by how much it is leſſe knowne, tryed or approved.

We ſee when a ſtrong man (to try his ſtrength) doth throw a double canon bullet alone, and caſteth it further at the laſt, then at the firſt, doth over match no man, but himſelfe, and not himſelfe neither, becauſe the difference doth conſiſt in the circumſtance of time, and not of perſon, in that he caſteth it further at one time then at another, by his further practiſe, and longer experiment, for he ſtill remaineth the ſame man.

But to draw this point to ſome further length, if many have tryed their ſtrength and skill before him, yea, and the furtheſt marke ſet up by any who have had the vantguard formerly, whether he or any of all the reſt, ſhall yet be over reached by ſome other unexpected, then is his ſtrength and skill diſcovered, that tryed laſt, and ſo much the more both reſpected and manifeſted, by how much hee over-reached all that have tryed ſince the firſt.

Moreover, if that wherein any doth excell many, and yet not all, be thus regarded, and that either for ſome difference of ability, and dexterity in the doing, or in regard of the time or place of the action, for poſſibly either ſome one or other elſewhere could have matched what was done there at that time, or elſe ſome living in the ſame place at another time. Then what greater reſpect ſhall be had to any profitable or vertuous worke that any one ſhould both begin and accompliſh alone, which none before him in any age or nation ever ſo much as imagined?

Herein doth ſingularity moſt conſiſt, if by any it might be as lawfully affected, as it is needful by all to be rejected.

I could give many inſtances, and of divers ſorts, ſhewing how ſome famous and rare men in all ages have beene excellent in many things above all others in the age wherein they have lived; ſome in ſome things, and others in other

other things, yea, and some also in some things, which none either before or since them have done, (which is correspondent to whatwas spoken last) but because I affect brevity, howsoever I be driven against my inclination and disposition to the other extremitie, (even as well to be on my guard for all opposers, and to give every one his due, as to satisfie all learners, and to give each one his part;) I will make choise, therefore to speake of those things which have beene in these dayes, because they are most in remembrance, or best knowne to many yet living, most pregnant to our present purpose, most forcible to prove the possibility of what is intended, and both most probable and credible to all of this age, since they have all come to passe therein.

Many godly, wise, learned, and valiant men, both English and Scottish, hath Britaine brought forth, even in the same age wherein we live, who have excelled many that have beene before them in many ages, whose names were tedious to expresse, and their workes a thousand fold more tedious to declare in any competent measure; but both their matchlesse fame (in those things wherein they surmatched others) and their magnificke workes beare witnesse of their persons, who now rest from their labours.

I would gladly begin here at the highest degree, and expresse both some particular matter and cause of true and well deserved praise due unto that state, but especially to a happy and late Possessor thereof, were it not that I am commanded by modesty to cease, therefore onely thus much.

If there were any universall Chronicles royall, the most renowned memory of King *James* for his matchlesse wisedome and learning, might not onely be recorded in great Capitall and text lines, with letters both of pure gold, and perfect silver, but likewise set with rich Diamonds and Pearle, and flourished in most curious manner, with all colours of inke, before all Kings since the dayes of good King *Iosias*; but such a one as I, neither being able in any

 mea-

measure to expresse, nor yet any booke of this kinde worthy to comprehend what commendation hee as Gods instrument (in using of his gifts) deserved, I think it most expedient to desist, and goe to others of inferiour degree.

Yet onely these few I will name, with their rare and commendable acts so briefly, as the sufficiencie of the matter, and equitie of the cause doe require, and as there may be any impression left to the Reader or Hearer hereof; whereby, if they please, to enquire further of those things, which were done by these worthy Instruments, whom it pleased God to raise up for his owne glory, and the good of his Church.

Onely these five I will name, the first is Master *William Perkins*, because hee was one of the first in this age, that tooke extraordinary paines in writing many excellent and learned Bookes, both for the benefit and ease of all that either wrote or taught since, or yet learned for their owne use. And to the intent hee might so much the better performe what he had resolved in this matter, hee did moderate both his dyet and sleepe according to the shortnesse of his time, and necessitie of his calling: for he not onely (almost every day of his pilgrimage in this life, after he was any wise enlightned and enabled) was marvellous diligent and temperate, but likewise in the night time he had a device tyed about his necke, which after hee had slept foure houres time, gave him a checke, by meanes whereof hee wakened, that (after he had stroken fire) he might either reade, write, pray, or meditate two or three houres, many times before any of the house (whithersoever hee sojourned) went to their businesses.

The second is Master *Henry Ainsworth*, who both wrote very much, and learnedly, and lived very modestly: yea and had no more for a long time, but eight pence a weeke.

The third is Master *George Buchanan*, who had the honour to be Tutor to our late Soveraigne Lord King *James* of famous memory; although many in divers nations both before him, and in his dayes, have tryed to translate the Psalmes of *David* in latine verse, yet never any of their translations were thought comparable to *Buchanans* Psalmes,

Psalmes. And by reason thereof, and of some other rare workes, and that hee was so happy an instrument of the breeding of such a worthy Monarch, whom all the world admireth for his wisedome and learning, his fame is very great among all the godly learned in Europe, and so much the greater, both because he was a great traveller, and that his bookes are dispersed in all nations.

The fourth is Master *Iames Creighton*, who being a Baron in *Scotland*, chooseth rather to travell in forraigne nations, and follow his learning, then to stay at home and enjoy his Patrimonie. Concerning whom, though I bee somewhat large, I hope it shall not seeme tedious, howsoever many have taken great paines both to attaine learning, and to invent the art of memory (to be a helpe thereunto) yet this young Noble man was matchlesse in both, and that not onely in his youth-hood at home, but likewise in all his travels abroad, yea & scarcely doth any history make mention of any the like before him: and besides, which is no lesse worthy consideration, it is reported (by men of great worth and credit, who are yet alive, and knew his education) that he was never taught, at least after the ordinary manner in studying by bookes, onely he sometimes heard what was taught to others, and seldome either read or studied, but rather (besides the appointed times of recreation) he had liberty procured of those who hearing of his fame, came both farre and neare to visit and try whether or not such things were, according to the report, when in the meane time all the rest of his condisciples were kept in at their studies, and that both when he was at Schooles and Vniversities.

After he had thus past his course, and came to be made Master of Arts, (as they are called there) scarcely any could be found to dispute against his Theses in publike, least they should incurre any disgrace before such a learned auditory, and that from such a young Scholler, for his fame being so spread throughout all the land, there was a greater assembly of the learned in the Vniversitie of S. *Andrewes* at that time, then was either many yeers before, or yet

since, in the time of any Incoation.

Having past his degrees, and enuironed his trauels, and upon the manifold experiences which he had of his owne abilitie at home, whithersoeuer he came, and heard of any publike declamation or disputation there, or anywhere, he alwaies addressed himselfe thither against the time appointed, if either distance of place, or expence of coyne did not hinder him. And amongst many other places wherein he purchased great commendation, he being once at *Constantinople* (as some doe thinke, and others doe alledge it was at *Padua*, but wheresoeuer it was, the action is most certaine, because it was his ordinarie practise any where,) and there being a very great assembly of the most learned of that part of the world, and a most pregnant and rare man having declamed an excellent Oration, and obtained greater applause then many others of a long time; Master *Creighton* (being very attentive before his face all the while, and unknowne almost to any) asked licence, although a stranger, to speake a few words against him who had last spoke, (alledging that that assembly being like a proclaimed Fayre, to which all strangers were invited, and none exempted, but each one free both to buy such wares as they should need, and to sell such as they have to spare;) which being granted, he began thus: This is a very learned man, saith hee, but he hath his learning, as many have their riches, even by reaping the fruits of other mens labours. If this hath beene his practise heretofore, I know not, but one thing I know well, all that he hath spoken now, is that which I was minded to speake, by what meanes he hath got the copie thereof, I am not yet certain, but to be short, I will prove that it is mine, and not his, before all this honourable Auditorie, thus: first, I will repeat all and whatsoever he hath spoken, verbatim: secondly, shew him where he failed in such and such things: thirdly, shew how he and all others may prevent the like errour henceforth: and lastly, resume all in a few heads, and raise some observations thereupon. Which hee did at great length according to the method laid downe, and was both

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heard with farre greater attention then the first speaker, and received ten times greater applause then he did.

The other speaker being astonied and silenced all this time, and yet keeping his pulpit, which was so much the more griefe unto him, by how much he was the more conspicuous to the eyes of all, his case so suddenly altering, yea and turning quite contrary to what it was an houre or two before; for the affront or defeat which hee received then, did countervaile all his applause immediately before.

At length, Master *Creighton* having finished what hee was to speake, and all the people earnestly looking what issue would come of all these proceedings, and hee perceiving the countenance of the other speaker all the while to be a little altered, desired him to take courage againe, for he would tell him such good newes, as might be a meanes both to revive his spirit, and restore him to his former hopes of preferment, yea and also to the favour of all those that might preferre him, which hee did after this manner. He not onely confessed publikely, that the speaker was a very learned man, and worthy of such promotion as was expected at that time, (which notwithstanding himselfe might have had, and farre greater too, (both there & in many other places) if he had either loved preferment for learning, better then learning it selfe, or yet the favour of great men, who both loved him so dearely, and respected him so greatly, that almost they made him their equall whersoever he went.

But likewise he acknowledged that all which was spoken, was the speakers owne worke, and no part thereof his, more then the observations which he in publike made so abruptly by occasion thereof: for it pleased God to give him such an excellent gift of memory to adorne his learning, that he could hardly forget any thing whatsoever he either read, saw, or heard; and withall he protested, that what he did, was not to doe harme to any man, nor yet to extenuate or undervalue any mans gifts, of what measure soever, but rather to encourage, and doe good to all, by offering unto them the benefit of what he received, and that

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he might declare what was ſpoken amiſſe: which hee did ſo much the rather, becauſe the ſame was ſo farre from being perceived by any of the moſt pregnant in all that great aſſembly, that ſome did approve by their applauſe, and others by their ſilence, even that, as well as any thing that was ſpoken: for he conſidered that things ſo publikely uttered, ought either to be publikely approved, by ſilence, being found good, or (after licence given) to bee publikely reproved by contradicting, if they be otherwiſe; to the intent that God might be glorified in whatſoever gifts he beſtoweth upon men, and all his people truely informed by the uſe thereof in all things, and ſo none to depart in doubt of any thing delivered.

Moſt of his rare workes with the times, places, cauſes, and occaſions thereof, are largely comprehended in the Duke of *Mantz* his records, with whom he ſpent moſt of his dayes; and in a booke dedicated to himſelfe by one *Mantzius* a learned Italian, who having either converſed with him in his travels, or being an eye witneſſe to many of his proceedings, giveth him greater commendation then hath beene given to any, ſince the dayes of the Apoſtles, who had the extraordinary gifts of the ſpirit.

The fift and laſt is *John Naper*, who was father to my Lord of *Merchiſton* that now is: he was reported to bee one of the moſt painefull and learned Divines that hath beene of any Noble man theſe many yeeres; and beſides many other his rare workes, wherein he was moſt laborious (even when he was grievouſly diſeaſed with the Gout for divers yeeres together, which is ſo much the greater commendation to him, by how much it might have beene an excuſe to others) he was one of the firſt and chiefeſt in our dayes that tooke exceſſive paines day and night, to bring the booke of the *Revelation* to be ſo well underſtood and taught, as God be praiſed it is at this day: (for this I know, being his neighbour a long time at *Edenborough*, (though I had neither the happineſſe to bee acquainted with him, nor to be capable of his worth) his candle went never out (I thinke) ſo long as his breath was in,) for he conſide-

consdering the title thereof to be *the Revelation of Iesus Christ*, and finding a blessing pronounced to all those that reade, heare, and practise the same, did spend most of his daies in labouring to discover the mysterie of that most excellent and profound Prophecie, that it might be understood in some measure by all unto whom it was sent, and so much the rather, that as the Holy Spirit is the first love-token or earnest of our salvation, so the *Revelation* is the last love-token, that our Saviour hath sent to his Church, till he himselfe returne.

By reason whereof, how many soever hath written, since *Merchiston* did write, and it may bee hath seene farther then he, which he himselfe would also have done, if he had lived longer as well as they, (and which doth appeare in that his owne last edition, so farre excelleth the first) yet he being such a wise, learned, and excellent guide, in going before, and pathing (or at least greatly helping to path) the way (as it were in a morning, throw great heapes of snow) unto all that have walked since, by his so exquisite labours, even his paraphrases of this kinde, is more worthy (I say) of commendation in that respect at least, then any who have yet succeeded him, for they have had all his endeavours to be a light (under God) to them, but he had none of theirs to helpe him. And therefore as his name was *Na-peir*, both after the Scottish pronuntiation and estimation, so it may be justly called *No-peere*, according to the English: It is the fame which hee hath left, that maketh his name to be great, for he is yet called there, as (I thinke) he may be to the worlds end, either here, or any where, *Matchlesse* MERCHISTON *Mathematitian.*

If all the names should bee inserted here, of all the famous and valiant men (such as King *Robert Bruce*, and Sir *William Wallace*) with all their matchlesse acts, and all the remarkable deeds of others in other ages, who have beene greatly renowned in that most renowned kingdome of *Scotland*, (which I have the honour to call the land of my nativitie) and not those few examples in this age, as well of that, as of this worthy kingdome wherein now I live,

choſen for all, to ſhew that any man is ſo much the better, yea, and the more to be hoped and expected of what hee can doe, in that he hath beene borne or bred there, but far more both, doubtleſſe it might fill as great a volume as the Romane Hiſtory.

And if it be thus unto ſuch there, it will follow alſo in time, to be ſo unto the like here, and that becauſe they are both of Britaine, and ſo both not onely of one continent, and of one name, but likewiſe are now both under one head, and of one Religion, yea and hath both one kinde of langnage, and one forme of writing, and that which crowneth all, they do all ſtrive to love one another, as they doe themſelves.

THVS, leaving the commendation of ſome particular perſons, who have excelled all others in the things whereof they were excellent, I will ſpeake ſomewhat of the honour of that renowned kingdome, which chiefly conſiſts in the prerogatives or priviledges thereof, with thy leave and patience, diligent Reader, & without derogation to any other kingdome, which hath either greater honour or prerogatives, or better priviledges of other kindes, or yet is of greater worth of it ſelfe; after I have ſhewed ſome differences betweene that nation, people, and commodities thereof, and others who challenge a higher place under the pretence of ſome greater reſpects: all which although I doe, I hope no judicious man will finde that I digreſſe any wiſe from the point, who will but conſider with me, that whatſoever things are in the way of any thing, have alwaies ſome relation to the end thereof, becauſe they leade thereunto, and that ſome impediments alſo muſt be removed out of the way hereof, which doe greatly hinder the paſſage to the end, that the worke may the more eaſily proceed.

For ſince the probability of the poſſibility of this taske is my part at this time, I muſt firſt uſe ſuch lawfull ordinarie meanes, as I know will make way unto the performance thereof, and then thoſe, which will fully accompliſh the thing expected. And if it be needfull that the end where-

fore

fore we ayme at any thing be wished and laboured for, by all those who desire that thing, then doubtlesse to shew both the possibility of attaining, and probability or certainty of attaining thereof, must also be needfull, and that not for the undertaker alone, but for all who would partake of the benefit as well as he, and especially those who are either doubtfull or mistrustfull, and therefore slacke in using of the meanes, that they also being in some measure satisfied, as well as others, may with the more courage, intend, begin, proceed, and prosecute as well as others.

But although the nature of many things, both spoken, and to be spoken here, doth not agree strictly to writing it selfe, yet if they be well considered largely, they doe serve greatly both to shew the possibility of so speedy teaching to write, and to make way to the probabilitie thereof, by shewing that there be some men of one kingdome, that be farre more generous and compleately both bred, qualified or gifted, yea and can take greater paines to put all to a good use, then all those of another kingdome, who are most pregnant in any facultie of this kinde. To the intent it may appeare, that from those excellent prerogatives, which may justly be attributed to the whole kingdome in generall, whereof I am to speake, and especially to the head thereof as the fountaine, there may be some issue of excellencie derived to every particular member of the same, above those who cannot claime unto the like, as both divine and other histories doe specifie, what great priviledge it was to be a Romane.

And likewise, it is needfull that those prerogatives and priviledges be here expressed for another speciall respect, yet tending to make way to the same end and purpose, even for preventing or removing a prejudicate opinion which some of the vulgar sort, have against the famous kingdome of *Scotland*, and that without any ground or reason, insomuch as though one like *Salomon* should come forth thereof to this place, yet they were wont more often then now, thus to demand, Can any good thing come out of *Scotland*? doth it afford this or that? doe such and

ſuch things grow there? doe any ſuch learned men, or faire writers live there, as there be here? and many the like idle queſtions, which be rather moved for deriſion, then any wiſe to require reſolution.

1 But all ſuch kinde of perſons were fully anſwered, and confuted, both in thoſe, and in all other ſuch things: for not onely it pleaſed God, that one like *Salomon* came out thereof indeed, & removed all ſuch queſtions, as the bright ſunne doth expell the miſty clouds, and did put to ſilence all ſuch perſons (at leaſt their impudencie and frequencie in thoſe things) and that both by ſhewing them the contrary of what they pretended, or would have had, and making ſuch a combination betweene them, and thoſe of whom they ſpake, that the like was never formerly in Britaine: ſo that many of both nations, who were diverſly affected before, have reſpected others as their owne moſt affectioned and deare brethren (both at home and abroad) afterwards, and for the moſt part, ever ſince? But another alſo hath come forth thereof, God bleſſe him, (like *Joſias*) who can both repreſſe all ſuch frivolous queſtions, and redreſſe all thoſe who will offer to propound them any more.

2 Abundance and varietie of all commodities doe both come out of *Scotland* daily hither, by ſea and land, and goe every where abroad, (as have alwaies in all ages) which doe manifeſt the plentifull increaſe thereof. If ſome parts of that land may be called barren, it is but in reſpect of other parts; even as the moſt fruitfull kingdome cannot be all alike fruitfull; for there was a hill country in the land of *Canaan* it ſelfe, for beſtiall, as well as valley or dale-ground for corne; yea and doubtleſſe there be ſome ſpeciall parts alſo of it, as good as the beſt parts of other kingdomes, the value of the commodities which thoſe parts doe afford, being accounted according to the valuation of the places, where they come to be in greateſt requeſt, like as other kingdomes doe with the commodities which they yeeld.

3 The worthy people of that ancient kingdome, doe

live

liue with such plenty of all sorts of things at home amongst themselues, as they need not yeeld nor giue place, to any people or nation for any thing more then they need to doe vnto them: and therefore although mutuall traffique or exchange of commodities be no disparagement (I hope) but rather a great credit, as well as an aduancement to any people of whatsoeuer kingdome: yet they could as well (at least) subsist without the same, (if there were cause, as I hope there shall neuer be) yea, and liue both as contentedly and modestly with their owne, as any people in the world.

If at any time, especially in the yeeres of famine, when it pleaseth God most justly to afflict them, as he doth their neighbour countries, (either then, or at other times) they be forced to buy such things as they need, from other nations, as Gods people of old did of Egypt, they pay them as well for what they receiue, as other nations doe when they buy such things (as they need) of them, upon the like occasions, either of necessitie or extremitie. And if none be able to proue any thing to the contrary of those things, then why doe not all acknowledge them to be true?

Whereby (in the meane time as it hath beene alwaies) it is most euident (although there were no more to be said) that that kingdome is a most compleate kingdome, and both as plentifull and able to serue the owne turne, as any other kingdome is to serue it selfe: And therefore no question ought to be made (by any whosoeuer) neither of the plentie nor abilitie thereof, more then of any other kingdome, neither in sport to maintaine table discourse, nor yet in earnest purpose for curiositie, at other times or occasions.

Those who doe enjoy a better land, are bound to be so much the more thankfull to him, who is the true owner of the whole earth, and all that therein is, to dispose unto what people soeuer he will; which dutie if they doe not carefully discharge, they will be so much the more inexcusable in the day of retribution, when they are called to account for violent possession thereof: and wee are taught,

both

taught, both by his word and daily experience, as well as by hiſtories, how often the Monarchies and Kingdomes of the world are tranſlated from one people unto another, and all through ingratitude and impenitencie.

And whereas it may be thought, that ſome other kingdomes being more fruitfull, are therefore more able to ſupply the neceſſities of that kingdome, then it is to helpe them; yet if the varietie, extent, and worth of all things which it ſendeth yeerely to other kingdomes, above what any kingdome ſendeth it, be well weighed, eſteemed, and conſidered, none of them can ſurmatch it, yea ſcarcely compare with it in any degree, howſoever many doe ſurpaſſe the greater part of it. But how this defect thereof, in reſpect of other kingdomes, and yet the compleatneſſe or equalitie of it with the beſt of them, can agree in the generall; ſince onely, but ſome parts thereof, can match the beſt parts of them, (and yet nevertheleſſe hath as great plenty in the generall, both to ſerve it ſelfe within, and to furniſh others without, as any of them) thoſe two effects doe proceed of theſe two cauſes (or ſuppliments two manner of waies) the one principall, and the other ſecondarie.

1 The firſt or principall, doth proceed of the bleſſing of God, which in the midſt of outward povertie, maketh riches to increaſe, as the land of *Canaan*, though of it ſelfe farre inferiour to other lands, both in quantitie and fertilitie, yet ſo long as his people had their reſidence there, it did flow with milke and honey, and ſuſtained at one time, eighteene hundred thouſand fighting men, both beſides the tribe of *Levi*, and what it ſpared alſo to ſend abroad to other nations; yea and all the mightie Kings and Iudges thereof in more ſumptuous manner, many times, then any Monarches ever were before, or after them.

2 The ſecond, of the vertuous induſtrie of the people of that kingdome, which may bee well compared with the induſtrie of the moſt excellent people of whatſoever kingdome (although they have both greater matter whereof, and a better ſubject whereon to worke.) The firſt world had almoſt all things without labour, which fertile kingdomes

domes doe yet imitate, that they may have the more time to vice, as they had: but the commendable people of the famous kingdome of *Scotland*, doe surpasse all for the kingdomes in labour and industrie, both early and late, yea and sweating of all the body, as well as the forehead, according to the ordinance of God, pronounced upon the disobedience of our first Parents.

In civile labour, or artificer worke, yea or coloring by trade, they delight not to be so expert, as some people of other kingdomes are, neither to maintaine unnecessarie trades, or such as any wise tend, or be more inclinable to vice then vertue, nor to sell fligbt or counterfeit wares, under colour of good and upright; nor yet are they any wise so bold either to praise their owne wares (at home nor abroad) nor to invite (farre lesse take hold of) customers, as they passe the streets upon other businesses, to come in, and buy their wares: but as for the most part, they are every way both more conscionable and modest, so many of them likewise have all needfull things, both as curious, and farre more substantious to sell, unto such onely as doe offer to buy, then any others elsewhere.

Their obedience to the true God and Christ whom hee hath sent, and to their superiours, with their commendable industrie, and conscionable carriage, yea and their discreet spending on food and apparrell, according to their degree (with other respects which may be gathered from other particulars following) are the causes, doubtlesse, that it hath pleased God to keepe that worthy native people together, as the true offspring of the first planters of that land, though alwaies sending multitudes upon all occasions to helpe other nations, even unto this day, when almost all the world hath turned upside downe.

So the matchlesse industrie, frugalitie, care, and labour of that most vertuous people, is the secondarie cause of their equalitie of maintenance with the people of other kingdomes (both to spend and send) or the supplement of any defect of fruitfulnesse in that kingdome.

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manuring the ground, (both before and after the ſowing of the ſeed) attending their beſtiall, and in making all kinde of cloth, as well linnen as woollen; which according to the commendable practiſe both of *Bathſheba*, the mother of King *Salomon*, *Dorcas*, and other both Noble and religious women, is the laudable exerciſe alſo of all the honourable and grave women, throughout the moſt part of that kingdome, as well Citie as Country, and that to ſerve their owne families, to give unto thoſe that ſtand in need, and either to ſell at home, or ſend abroad in exchange for other wares. But they doe not eſteem vertue to conſiſt in citie induſtrie, yea or ſcarcely any thing done with the needle, worthy of the name of worke, except onely the making of needfull and comely apparrell; for howſoever it be thought by others elſewhere, to bee vertuous, yet by them, it is either frivolous or ridiculous, or for the moſt part idle or vicious, becauſe it maintaineth both: yea and the women there, are ſo grave, ſhamefaſt, and modeſt, yea and ſo farre from following new faſhions, either by changing with the winde, commonly every weeke, or with the Moone ſurely every moneth, that they keepe the very ſur-name they have of their father, as well as their chriſten-name, even from their birth to their death, according to the cuſtome obſerved, for the moſt part, in other nations.

Thus it is apparent by their practiſe, that theſe being the three chiefe, and moſt commendable points of civill vertue, are therefore to bee embraced, and all others that are either repugnant, or not agreeable to any of theſe, neither are ſubordinate to ſerve or maintaine all, or any of them, nor yet the actors or inſtruments thereof in any reſpect (ſpiritually nor civilly) can hardly come within the compaſſe of laudable vertue; but rather are, (as they alwaies have beene) procuring cauſes to draw downe Gods inevitable judgements upon Kingdomes, Nations, Countries and Cities.

All vertuous Citizens that doe live in a lawfull calling, whither they procure much or little by their honeſt induſtry,

induſtrie, are hereby commended, in that they are under theſe three ſorts comprehended; and in a moſt ſpeciall manner thoſe that are moſt eminent, by their commendable workes, as well for the common wealth, as their owne particular or private reſpects, ſuch as either Maſter *Sutton*, or Maſter *Middleton* at *London*, or Maſter *Heriot* at *Edenburgh*.

And againe, as it is ſaid of a ſtrong man, that he can live any where, according to that Proverbe, *Omne ſolum forti patria*; ſo it may be juſtly ſaid of Scottiſh men, that they can live in any part of the world (whither it be inhabited or not) for as they are both moſt curious and deſirous to travell in all nations for attaining of languages, manners, and for ſupplying of whatſoever defects in their breeding at home, that they may be complete men, as the land of their nativity, is a complete land; ſo they are moſt welcome of any people, I thinke in the world, whereſoever they travel or reſort, for not only the nobler or more gentle ſort are meete for any rare enterpriſe of great worth: But likewiſe the inferiours are bred either to ſome Art or profeſſion at home before they come forth, or to put their hand to any kinde of ordinary worke, & to comport with whatſoever kinde of entertainement or lodging, yea and to beare with the diſpoſitions of any kinde of people, according to reaſon and diſcretion: whereas thoſe that come ſhort either in all thoſe or moſt of them, and yet will travell, would doe better to ſtay at home, and either keepe the Tongs at the fire ſide, or looke to the Geeſe about the dores.

By conſideration of which premiſſes before and after ſpecified, it may be eaſily obſerved, that a plantation of Scottiſh men in any fertile kingdome, doth farre exceell ſo many in number as doe come from any other kingdome unto that ſoyle; as we may eaſily perceive what great policy, labour and induſtrie, they of the Scottiſh nation have made in the north, yea or worſt parts of the kingdome of *Ireland*, both above the natives, & others of the Southern, beſt, and moſt choiſeſt places of the whole land: if withall

wee will carefully account, or duely reſpect the great difference or inequality of the places. And by conſequence hereof, it may be obſerved, at leaſt ſuppoſed, that if a number were indifferently choſen, in *Scotland*, brought forth thence, and placed in any kingdome more fertile then it, and as many country men of that kingdome, ſent thither in their places, ſurely it might be well expected, that the one would make ſuch a vertuous and honeſt ſhift to labour the ground, and live without any ſupply at all (but Gods alſufficient providence) whereas it might be ſuſpected, that the other would ſtarve and die, if they were not both better and more ſpeedily ſupplied, then all the induſtrie they could uſe, whereby to live.

And to come to an eaſier and nearer tryall, we both ſee here, and it is knowne every where, when any generous, or laborious Scottiſh man is equally matched to worke, toyle, eate, drinke, ſleepe, travell, yea or fight with any ſuch as himſelfe (by appearance) of any other land, it is ten to one, if he hold not out, and prevaile, when the other ſhall die or give over; which as it is a ſpeciall cauſe that Scottiſh men are generally and univerſally as well accepted and priviledged, as almoſt the natives of any nation, or at leaſt farre better, then ſo many ſuch others of whatſoever other nation: ſo alſo in that they are ſo well beloved every where, is a ſpeciall encouragement for them to travell, as ſome of them alwaies doe, ſince whereſoever they ſojourne, they are (for the moſt part) as duely reſpected, yea, and upon as reaſonable termes, as they are in farre diſtant parts from their habitation, friends, and acquaintance in their owne land.

The ancient Roman priviledge, though it went for current in the behalfe of all Romans, throughout all nations, could never in the beſt time thereof, match this peculiar paſſage and generall acceptation of Scottiſh men: for belike, the Romans did rather claime it as a kinde of homage or obedience due unto them, as being either citizens of *Rome*, or ſubjects to the Emperour their head, who had almoſt ſubdued all nations, then as a thing any wife belonging

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ing to them, through their own desert, or good behaviour: for we see that what priviledge, libertie, or toleration soever is taken by compulsion, is not comparable to that which commeth freely by deserved love, or is given by tender affection.

I will choose two instances, which are most pregnant to our intended purpose, in stead of many others of other kindes, which might also be alledged, were it not for prolixitie, which will both give farther light to this point, and shew that none hath any just cause to demand, if there bee any learned men, or yet faire writers in *Scotland*.

1 The first is, whosoever shall examine the practise of learned Scottish men, at home, and compare the same with such others abroad, in any forraine nation, or yet their practise abroad, whersoever they sojourne, and doe teach either old or young, and compare the same with those of that profession, who be natives in those places, and then they shall see, that if the fruits of their labours doe not surmount all that the natives are able to doe, of that profession in that land, they shall equally match them at least, and besides give both better attendance, and take greater paines for discharge of whatsoever duty they undertake to performe, then they, doe what they can.

2 And the next is, *Scotland* is so farre from being inferiour to any other kingdome in any thing needfull to the common wealth thereof, that it is rather superiour to all kingdomes and nations; for it hath such a neare relation to every nation under the sunne, that almost there is no commendable art nor profession any where, but either it, or the like is taught, professed, and practised in *Scotland*, either in Schooles or Vniversities; or else some Scottish man or other, can compasse the way, or finde out the meanes whereby to attaine both to the knowledge and practise of it; howsoever (by the way) I have heard it often demanded (among other questions) whether or no, there be any Vniversities there? but I have answered, twise so many as be here: although it were as rare, or excellent an Arte, as the Phœnix is a bird, (that cannot live so farre north)

yet *Scotland* it ſelfe is both as rare, and farre more excellent, yea and hath many hundreth yeeres longer ſubſiſted (God be praiſed) than ever any Phœnix lived: & as in handling another point by and by ſhall be ſhewed, that in ſeverall reſpects, a more excellent and magnifique kingdome was never.

But in the meane time to end this point, *Scotland* is ſo farre from yeelding to any other kingdome in any thing, that it will not ſo much as yeeld, in ſo meane a thing as Writing, (which if I be well remembred, is reckoned in the laſt place, among ſuch queſtions as the common people doe uſually propound upon all occaſions) ſaving that through modeſty, and entertaining of love, it will rather give place to many kingdomes, than take it from any kingdome at all.

If any of any kingdome will demand any ſuch queſtion any more, though none of all the men of *Scotland* would daine himſelfe to anſwere it, becauſe it (being ſo frivolous) merits no anſwer, but rather a rebuke, (as I have given to many of the baſer ſort, who have both murmured, and taken exception of my Nation, yea and uttered more, then either I will expreſſe, or yet (I thinke) they would avow,) if they ſhould be called to give a reaſon or warrant.

Surely the moſt rare and curious writs and workes of one woman, *Eſther Engliſh* by name, which are extant both in his Majeſties Librarie at Saint *Jameſes*, and in the Vniverſitie of *Oxford*, and in many other places elſewhere, may be patternes and examples, as well for practice as teaching, both to all the men and women, profeſſors and others, that either are or have beene in Europe theſe many yeeres; and yet notwithſtanding ſhe would never offer to contend with me in the practiſe, let be in the art, but not onely gave place very freely, after ſome further notice, than ſhe had received at the firſt, eſpecially of a Noble mans ſonne of nine yeeres old, whom I had taught to write a number of hands in moſt excellent manner, who was therefore brought in before the King, as ſhall be ſhewed hereafter: but likewiſe ſhe ever behaved her ſelfe

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very discreetly to me, as I alwaies endeavoured both to her, and all others in all things according to my power.

And besides her, there bee many excellent Writers in that kingdome, such as these (which I doe specifie rather after their age, than either according to their degree or gifts) Master *Alexander Paterson*, *John Matheson*, *Charles Geddy*, *John Peter*, *James Clarke*, and *Hew Wallace*; some whereof are very exquisite also in many other hands than be used in Britaine: so that in the famous kingdome of *Scotland*, whosoever should be so curious as to search, from men indued with gifts of the highest degree, even unto the lowest, they would both finde, that it is well enough stored with all sorts of learned and excellent men, who professe all needfull and commendable Arts, Sciences, and professions; and that some thereof are as exquisite, in what they professe, as any of that profession in any other kingdome or nation.

And therfore the premisses being well considered, I hope no exception shall be any more taken, either of me, or any other of whatsoever degree, in that we have been borne or bred in that kingdome; for if both I and every one should pretermit or passe by such assertions, or rather aspertions against the renowne of so worthy and famous a kingdome, which by the right of birth, as wel as other respects, we are bound to defend, then it would quickly follow that each one would get way, and so consequently in time it might reach very high. And besides, it is rather a Iewish than Christian opinion, to extennate the commendation of any worthy nation; for the Iewes undervalued the worthy and honourable Citie of *Nazaret*, in that they made question if any good thing could come forth thereof, in respect of the other mightie Cities of *Iudea*, wherein belike they more gloried, then glorified God for enjoying of them.

Then to conclude this point, no prejudicate opinion being any more conceived, no more exception will be any more taken by any, to extenuate whatsoever any of that kingdome hath, which another of another kingdome hath not; and so by this meanes and occasion, not onely the way

being rid of all ſuch impediments, to me in this mean particular, it may be the more patent to others in a greater matter: but likewiſe it being proved by the matchleſſe prerogatives of that ancient kingdome, that it is in many reſpects, of incomparable fame, (of which prerogatives ſo great a number of valorous Kings and their royall acts, recorded in ſo many famous hiſtories, may well bee reckoned in the firſt place, as ſhall be done God willing, by and by, and that our dread Soveraigne, the Kings moſt excellent Majeſtie, their lineall ſucceſſor to raigne over that moſt ancient kingdome, is the moſt renowned, and famous King in the world.

So, if all theſe weightie reſpects bee well weighed, and duely conſidered, it will follow better thus, then by any other pretended conſequence, that there is rather ſo much the more to be expected of all Scottiſh men, even becauſe they are Scottiſh men, yea and that they are ſo much the more alſo to be reſpected, becauſe they have that due and reſpective honour, title, and prerogative, then if they were of any other kingdome or nation whatſoever; and that by vertue of the honour and excellencie derived from the head to all the body, and ſo to every member thereof: therfore this is one of the chiefe cauſes, why ſo many generous Scottiſh men in their travels almoſt any where, ſave in *England*, neither having lands appropriated unto them, whereby to diſtinguiſh themſelves from others, of inferiour qualitie, although perchance diſcended of a worthy and ancient houſe, nor yet any title conferred on them, but onely the *generall*, that they bee Scottiſh men, are preferred (both by getting place and preferment) to many others of other nations, who either have lands or other titles, (beſides the denomination of their country) yea, and ſometimes both; which is a great cauſe & encouragement for Scottiſh men to travell, as they doe farre more then others.

But this one thing yet remaineth to be declared, before we proceed to other matter; it is needfull alſo for the better underſtanding, and ſo in ſome meaſure, making up a com-

compleat ſenſe) both of what hath beene ſaid, and is to be ſpoken to the commendation of the kingdome of *Scotland*, even to ſhew in what reſpects, it can but compare with the kingdome of *England*, let be with other kingdomes, although theſe ſo joyne together, as that they both make but one continent: yea and doe almoſt lye under one climat and Horizon; which one example ſhall ſuffice to ſhew how *Scotland* may compare with other kingdomes, eſteeming *England* in this comparative reſpect, and many others of other nature, to be as worthy a kingdome (for the quantity) as any in the world. Therefore I will uſe my beſt endeavours, to make a ſhort deſcription of both theſe kingdomes, that the chiefe cauſe may both be ſo much the better, and eaſier perceived: for apparently they will be rather found to appeare in the different uſe of them, according to the ſeverall diſpoſitions, opinions, or practiſes of the inhabitants of either, then in any correſpondencie or equalitie betweene them otherwiſe: which compariſon is very worthy obſervation, eſpecially by thoſe who would either learn to be good husbands any where, or yet would conferre or examine their owne private skill, opinion, or practiſe, with the ancient, publike, and approved skill, opinion, and practiſe of thoſe, who have beene both better and longer exerciſed, in all the ſeverall ſorts and degrees of good husbandry.

The kingdome of *England* is a moſt excellent, pleaſant, and fruitfull land, fairely planted, rarely built, and both well inriched and garniſhed with all ſorts of commodities, and objects of pleaſure, almoſt like unto *France*, which is (thought to be) the garden of the world.

It pleaſeth God, that *England* yeeldeth abundance of increaſe, in all things needfull for this mortall life, but eſpecially thoſe things moſt intended (or beſt liked) by the inhabitants thereof, which are indeed (for the moſt part) as civill, modeſt, and loving a people, both among themſelves, and almoſt to all ſtrangers (at home & abroad) yea and as faithfull, true, and obedient ſubjects to our and their dread Soveraigne, as either wee, or any other his Majeſties Subjects,

jects, or yet the subjects of any other King, ever were, or can be to any King, Monarch, or Emperour in all the world.

This fertile kingdome of *England*, bringeth forth as great plenty of all sorts of graine, and of all kinde of fruits and hearbs, with milke and honey, and all variety and diversitie of other things, both for profit and pleasure, that mans heart can desire, for the maintenance and refreshment of naturall life, I thinke as any kingdome whatsoever of the bigneſſe thereof, and so farre as it is sowne and laboured: for the inhabitants of *England*, almost ever since the dayes of *Engist*, of whom both the land and they doe take the name, have thought it farre more easie, and no lesse profitable, to reserve many of the best, and most fruitfull places of the land, rather for the entertainment of all sorts of bestiall, which they delight more and more yet to have multiplied, than for the bearing or increasing of Wheate, Barlie, Pease, or Beanes; and therefore the common people belike, having greater plenty of all kinde of flesh̄es, than of all sorts of bread, doe choose or take occasion to attribute the generall name *meate*, to flesh, rather than to bread, or any other kinde of victuals: whether they doe it, because they have it most, or love it best, or both, is somewhat questionable, but (notwithstanding all their industry and plenty) one thing is without all question, it remaineth as deare as other things: which is somewhat mitigated, both in their higher valuation of money, and greater plenty thereof, than *Scotland* hath at this time, because the Court lyeth there. I need not to be very prolixe in this description, because I know wherein I am either briefe or deficient, will be well supplied by the natives themselves upon all occasions, who know their own land better than I, or any other stranger, but now wee are all one.

The kingdome of *Scotland*, beause it doth consist as much in hils, as valleyes, and therefore neither altogether so fruitfull as *England*, nor yet lyeth so hot towards the Sunne: It is the most healthfull or well ayred land to live

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in, of any whatsoever, for it hath many high and great mountains, faire and open fields, fresh and fierce running waters, both cleare and wholesome, with innumerable springs and brookes mingled throughout the whole land.

And that I may be the more brief in describing thereof, if the native forme & fertilitie of a whole Kingdome may bee understood by the like properties of a Province in another kingdome: then the kingdome of *Scotland* is most like to the County of *Kent* of any part in England, & that in diverse respects, for though they differ far in quantity, yet not verie much in quality, because they aggree in these three.

Some parts of the realme of *Scotland* doe yeeld great profite, but litle pleasure, save only the pleasure which doth accompany profite, and these be all the valleys or valey ground (for the most part through the whole kingdome): which (in diverse respects) is esteemed either to be better of it selfe, or els far better laboured, than any of whatsoever kingdome.

Other parts againe doe yeeld great pleasure but litle profite, and these bee most of all the hills, banks, moores, and marrishes: for some of these be most convenient for haulking, & others for hunting, because there be greatest store of wild fowle, and venison in these places.

And some parts are mixed both with all the meanes, and kinds of profite and objects of pleasure, and these bee, these which doe consist partly of hill and partly of dale ground, and are situated betweene the sides of all the rivers, springs, brooks or armes of the seas, and the tops of all the hills, or banks next adjacent or adjoying thereunto.

These vertuous inhabitants of that worthy nation doe sow and labour all the parts of the land that may be conveniently sowne and laboured: and do yeeld sufficiency of increase and leave all other parts for graile, hay, woods and parks, so that by the blessing of GOD upon their labours, they have both plenty of bread and sufficiency of milk and honey, when as people of other countries (which are both better & better, yea and might be easier laboured, for want of labouring) have scarcitie.

This commeth to passe most usually in dry yeares (such as

both the two laſt, & a great part of this) when the heat of the Sun burnes up even the beſt graſſe of their fatteſt grounds, which if it had beene applyed to corne, the height or length of the ſtalk or ſtraw thereof would have better borne out againſt the drought: ſo that if theſe people doe not learne of laborious Scottiſhmen, and put their hands better to work, they ſhall have neither bread nor milk to eate, far leſſe fleſh for all their graſſe.

But although I might inſiſt largly here not only in deſcribing that famous realme, and the due commendation of the worthie inhabitants thereof, and that for their excellent qualities, (the like wherof ſo many, or at leaſt in ſuch meaſure no nation hath) & theſe be *Wiſdome, fidelity, magnanimity, learning induſtry, frugality liberality, ſtability, dexterity, celerity, & patience*: but likwiſe all the other matchles propetities of that ancient kingdom, which by divine providence do for the moſt part flow from thoſe, even as they doe from the fountaine of all goodneſſe: but leſt the illuſtration thereof ſhould bee too large I refer the Reader to that Treatiſe called, *The rare prerogatives of Scotland*, and doe only expreſſe them heere as I did the other: returne to our intended matter, and draw it to a concluſion. The prerogatives are theſe.

1. Scotland was never conquered. 2. It hath the greateſt ſucceſſion of Kings. 3. Scottiſhmen are the moſt excellent warriours. 4. Scotland is the beſt fortifier of other nations. 5. The Roman Emperours wall of defence from the Scotts. 6. Scottiſhmen are moſt compleetly bred and fartheſt travelled. 7. Scotland is an exact abridgment of the whole World. 8 Scotland can beſt ſerve it ſelf without traffick 9. Scotland hath the ſtrongeſt buildings, 10. and the rareſt monuments, both naturall and artificiall of any cuntrie. 11. and to crowne all the reſt, Scotland made the moſt religious covenant of any nation ſince the dayes of the goſpell in the happy reigne of King *James* of bleſſed memory.

Thus the the whole premiſſes partly expreſſed and partly to be underſtood being well pondered and conſidered, is not the antient kingdome of Scotland juſtly eſteemed by many, and ought it not to bee generally accounted by all, the moſt renouned kingdome, & ſo his Majeſty the moſt famous King in all the World?

And

And will it not it follow by true consequence that a Scot-sman is so much the more able to prosecute whatsoever he undertaketh, and therefore so much the more to be respected by how much he is more ingenuous than one of another nation?

And why then, is there any more prejudicate opinion taken by any of me in my profession, but rather the possibility thereof more trusted, and the probability more expected, than if I were one of another nation?

Now I with this little bark being arrived at the haven unto which I intended, and after she and I have both beene driven so far out of the way beyond all expectation at the first, & indured so great dangers not only of strong men of war: & contrary winds, but have past through so many difficulties both of rocks & quick sands, I proceed where I left.

Howsoever this task of teaching to write in six hours may seem either to be hard or impossible, because it is rare or more than ordinary, yet it is effected by ordinary meanes through Gods assistance, unto whom all good things are possible, whether they be rare or frequent, and who giveth the successe to every thing he seeth good, notwithstanding all & whatsoever impediments which any way do crosse his good purpose.

And that it hath pleased him (who is the efficient cause of all goodnes) first to grant me the knowledg, next the practise, & thirdly the dexterity even to do good to others as well as my self by both: and fourthly to assist me in that profession hitherto, I prove at large in the first part of this work, or Art of Expedition, and that by the manifold effects both of what I (by his assistance) have formerly done, & now professe to do.

Which if any do distrust, or think still impossible (although very probable) I hope if they wil but believe their own eys even by present practise, to give them such content, as henceforth they shall have no reason but to be silent.

Although the time prescribed be only six hours, yet I doe neither exclude longer time, aswell for attaining further perfection of degries and celerity or speed, by much & often practise after, as due theorie, true way or perfection of parts both of skill & speed by dexterity or rationall knowledg thereof before. consideration

Neither yet do I prescribe so strict or short a time to accomplish this businesse as a precise task to all alike, because all are neither alike capable to learne, nor alike carefull to practise

nor yet to practise alike carefully nor constantly what they learne, yea even although they be men of age, learning & discretion, and have time & opportunity.

And although all that do learne of one teacher may be alike equally taught, yet all cannot be alike speedily taught, because all cannot alike speedily learne; therefore some must have longer time than others, not in their teachers default, for hee can teach them as soone as others, but in their owne, who cannot learne so speedily as others, yea and although they could, yet if they be either not so carefull to practise, or that they doe practise not so carefully and constantly as others, they will come so much shorter of their intent, and so will require so much longer time than others.

Doe not both many of us see by dayly practise, and some of us feele by dolefull experience, that although painfull Preachers do never so equaly deliver Gods word to al their auditors, yet they cannot teach them all alike spedily, because they cannot all learne alike speedily, neither though they could, are they all alike carefull to practise, and far lesse to doe it alike carefully, & constantly, & so in these things stands all the difference.

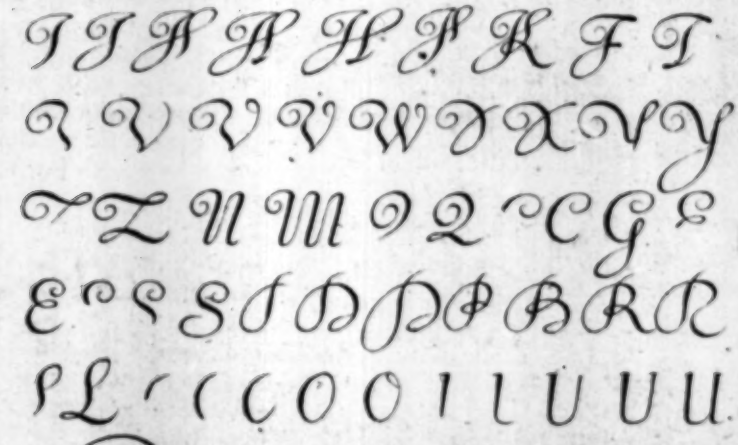
Whereby it is evident that although writing bee never so equally taught to many, & well learned by some, yet it is only kept by those who practise it, and that both carefully and constantly: at least halfe an houre in a day, till they have it perfectly.

Therefore, as there is great difference aswell betweene teachers and learners thereof as of other things, and sometimes defects on each side for want either of skill or care, if not of both, so there is great difference also betwene learners throgh the same defects: as the Sun shining on diverse objects maketh diversity of effects.

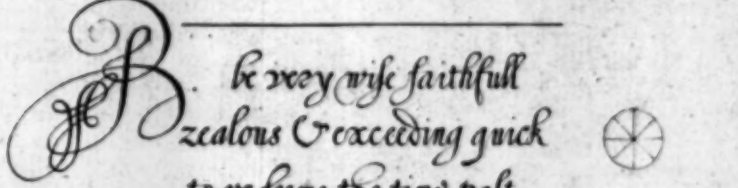
FINIS.

SInce the first sheet hereof was printed, the Professor hath removed to a countrie house in *Kensington*, which adioyneth to *Newington*-butts, (alide above the signe of *Iacobs* Well, about a mile from *London*, and halfe a mile from *Westminster*) where hee usually attendeth exercise morning till ten a clock, and the rest of the day at the signe of the Spectacles over against the royall Exchange.

The new mixt, current, or speedy Italian writting.



Be very wise faithfull zealous & exceeding quick to redeeme the time past.



David Brown.